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**LATTER-DAY SAINTS**  
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**A REMARKABLE VISION.**

(CONTINUED FROM PAGE 44.)

[Extract from Elder Cowdery's Letter, contained in the April Number of the MESSENGER AND ADVOCATE, page 109.]

"I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, as a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the Saints, I have thought best to give a farther detail of the heavenly message; and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

David said; (Ps. c.) 'Make a joyful noise unto the Lord, all ye lands,' that is, all the earth. 'Serve the Lord with gladness: come before his presence with singing.' This he said

in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, (Ps. cvii.) 'O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy, and gathered out of the lands from the east, and from the west; from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses; and led them in the right way that they might go to the city of habitation.'

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth. He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert; but he farther knew, that they were not gathered from the east, the west, the

north, and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the righteous, (see Ps. cxliv.) when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garners of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says:—'The Lord shall reign for ever, even thy God, O Zion, unto all generations—Praise ye the Lord!'

Isaiah, who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown, not only their calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says, 'Your country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers. He further says, while speaking of the iniquity of that people, 'Thy princes are rebellious, and companions of thieves; every one loves gifts, and follows after rewards. They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord, the Lord of Hosts, the mighty One of

Israel, ah! I will ease me of my adversaries, and avenge me of my enemies.' But after this calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Moses, 'I will heap mischiefs upon them; I will spend my arrows upon them. They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the earth.' He will also fulfil this further prediction, uttered by the mouth of Isaiah:—'I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward you shall be called the city of righteousness, the faithful city.' Then will be fulfilled, also, the saying of David—'And he led them forth by the right way, that they might go to a city of habitation.'

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written:—'The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem. And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into

ploughshares, and their spears into pruning-hooks: nation shall not lift up the sword against nation, neither shall they learn war any more. And the Lord will create upon every dwelling-place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence, or above shall be a covering and a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land for ever, even the land which was promised to their fathers for an everlasting inheritance.' For, behold, says the Lord by the mouth of the prophet, 'The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord.'

For this happy situation and blessed state of Israel did the prophets look, and obtained a promise, that, though the house of Israel and Judah should violate the covenant, the Lord, in the last days, would make with them a new one; not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt, which, said the Lord, my covenant they broke, although I was a husband and a father unto them; but this shall be the covenant that I will make with the house of Israel: 'After those days, says the Lord, I will put my law in their inward parts, and will write it in their hearts; and

I will be their God, and they shall be my people.'

For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palaces shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people. I will bring them from the north country, and gather them from the coasts of the earth; I will say to the north, give up, and, to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping: for with supplications will I lead them; they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten; and watchmen upon Mount Ephraim shall say, Arise, and let us go up to Zion, unto the holy Mount of the Lord our God, for he will teach us of his ways, and instruct us to walk in his paths. That the way for this to be fully accomplished may be pre-

pared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river, and smite it in its seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people which shall be left from Assyria, like as it was to Israel when they came up out of the land of Egypt.

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers, and they shall fish them; and after send for many hunters, who shall hunt them; not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass, that, though the house of Israel has forsaken the Lord, and bowed down and worshipped other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time; for soon his day of power comes, and in it his people will be willing to harken to his counsel; and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times and seasons of their fulfilment. Thus God is preparing the way for their return.

But it is necessary that you should understand, that what is to be fulfilled in the last days is not only for the

benefit of Israel, but the Gentiles, if they will repent and embrace the gospel; for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith, for God is no respecter of persons. This was shown to Moses, when he wrote, 'Rejoice, O ye nations, with his people.'

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience are to be favoured with the gospel in its fulness first, in the last days; for it is written, 'The first shall be last, and the last first.' Therefore, when the fulness of the gospel, as was preached by the righteous upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients. They shall be baptized with water and with the Spirit, they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day; for so great are to be the calamities which are to come upon



the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people, and caught up to meet the Lord in the cloud, and so shall they inherit eternal life."—  
(To be continued.)

### PROPHECY OF ENOCH.

The following is an extract from the prophecy of Enoch, published in the *Evening and Morning Star*, printed at Kirtland, Ohio, (page 44,) referred to by Jude in his Epistle, 14th and 15th verses—"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly," &c.:—

"And it came to pass that Enoch continued his speech, saying, Behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophesy, saying unto the people, that, as I was journeying, and stood upon the place Mahujah, I cried unto the Lord, and there came a voice out of the heaven, saying, Turn ye, and get ye upon the mount Simeon. And it came to pass that I turned and went upon the mount; and, as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another, face to face; and he said unto me, Look,

and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look; and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophesy; and I prophesied, saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for, behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth for ever. And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look; and I looked, and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof: and the Lord said unto me, Go to this people, and say unto them, Repent, lest I come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; and so great was the faith of

Enoch that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled; and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people: and the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even ZION. And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety for ever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came

to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo! Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, Behold my abode for ever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld, and lo! all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice, saying, Wo, wo be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion. And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying, How is it the heavens weep and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that you can weep, seeing you are holy and from all eternity to all eternity? and, were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your crea-

tions; and your curtains are stretched out still; and yet you are there, and your bosom is there, and also you are just, you are merciful and kind for ever; you have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice, and truth, is the habitation of your throne; and mercy shall go before your face, and have no end: how is it that you can weep? The Lord said unto Enoch, Behold these your brethren; they are the workmanship of my own hands, and I gave unto them their knowledge in the day I created them, and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another, and that they should choose me their Father; but, behold, they are without affection, and they hate their own blood; and the fire of my indignation is kindled against them, and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold, I am God; Man of Holiness is my name; Man of Council is my name; and Endless and Eternal is my name also. Wherefore, I can stretch forth my hands, and hold all the creations which I have made; and my eye can pierce them also; and among all the workmanship of my hand there has not been so great wickedness as among your brethren; but, behold, their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: wherefore should not the heavens weep, seeing these shall suffer? But, behold, these which your eyes are upon shall perish in the floods; and behold I will shut them

up—a prison have I prepared for them: and that which I have chosen has plead before my face: wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day they shall be in torment: wherefore, for this shall the heavens weep, yea, and all the workmanship of my hands.

And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness and their misery, and wept, and stretched forth his arms, and his heart swelled wide as eternity, and his bowels yearned, and all eternity shook. And Enoch saw Noah also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation; wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came the floods, and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look. And it came to pass that Enoch looked, and, from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And, behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb

is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold Zion is with me. And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me, the mother of men! I am pained; I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me that I may rest, and righteousness for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold: and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah: and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: and the Lord said, Blessed is him through whose seed Messiah shall come; for he says, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity; whoso comes in at the gate, and climbs up by me, shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When

the Son of Man comes in the flesh, shall the earth rest? I pray you show me these things. And the Lord said unto Enoch, Look; and he looked, and beheld the Son of Man lifted upon the cross, after the manner of men; and he heard a loud voice, and the heavens were veiled, and all the creation of God mourned, and the earth groaned, and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man with crowns of glory; and as many of the spirits as were in prison came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again Enoch wept, and cried unto the Lord, saying, When shall the earth rest? And Enoch beheld the Son of Man ascend up unto the Father: and he called unto the Lord, saying, Will you not come again upon the earth; for, inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace: wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah; and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven,



and truth will I send forth out of the earth to bear testimony of my Only Begotten, his resurrection from the dead, yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect, from the four quarters of the earth unto a place which I shall prepare—a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made, and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years; but before that day he saw great tribulations among the wicked, and he also saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy; and all the days of Zion in the days of Enoch were three hundred and sixty-five years; and Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for

God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

#### BOOK OF MORMON.

(Extract commencing p. 496—4th c. of Nepht.)

“And now it came to pass that, according to our record, and we know our record to be true, for, behold, it was a just man who did keep the record; for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity. And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away, and the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite—yea, for the time that there should be darkness for the space of three days over the face of the land. And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the

place of the city thereof there became a great mountain; and there was a great and terrible destruction in the land southward. But, behold, there was a more great and terrible destruction in the land northward; for, behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain, and there were some who were carried away in the whirlwind, and whither they went no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And, behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.

And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for, behold, they did last for about the space of three hours, and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then, be-

hold, there was darkness upon the face of the land.

And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapour of darkness; and there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

And it came to pass that it did last for the space of three days that there was no light seen, and there was great mourning, and howling, and weeping, among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them. And in one place they were heard to cry, saying, O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city, Zarahemla. And in another place they were heard to cry and mourn, saying, O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers, and our fair daughters, and our children, have been spared, and not have been buried up in that great city Moronihah; and thus were the howlings of the people great and terrible.

And it came to pass that there was a voice heard among all the inhabitants of the earth upon all the face of this land, crying, Wo, wo, wo unto

this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen. Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof, to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth: yea, and the city Onihah, and the inhabitants thereof; and the city of Mocum, and the inhabitants thereof; and the city of Jerusalem, and the inhabitants thereof; and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, that great city Jacobugath, which was inhabited

by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations: for it was they that did destroy the peace of my people and the government of the land: therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations; and because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them, might not cry unto me from the ground against them; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

O all ye that are spared, because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? Yea, verily I say unto you, if ye will come unto me, ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. Behold I am Jesus Christ, the Son of God.

I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the scriptures, concerning my coming are fulfilled. And as many as have received me, to them have I given to become the Sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood: yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart, and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites because of their faith in me, at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again: therefore repent, and come unto me ye ends of the earth, and be saved.

And now behold, it came to pass that all the people of the land did hear these sayings; and did witness of it. And after these sayings there was silence in the land for the space

of many hours: for so great was the astonishment of the people that they did cease lamenting and howling for the loss of their kindred which had been slain: therefore, there was silence in all the land for the space of many hours.

And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying, O ye people of these great cities which have fallen, who are descendants of Jacob; yea, who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you. And again, how oft would I have gathered you, as a hen gathereth her chickens under her wings; yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel; ye that dwell at Jerusalem, as ye that have fallen: yea, how oft would I have gathered you as a hen gathereth her chickens, and ye would not. O ye house of Israel, whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart. But if not O house of Israel, the places of your dwellings shall become desolate, until the time of the fulfilling of the covenant to your fathers.

And now it came to pass that after the people had heard these words, behold they began to weep and howl again, because of the loss of their kindred and friends. And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the



tumultuous noises did pass away, and the earth did cleave together again, that it stood, and the mourning; and the weeping, and the wailing of the people who were spared alive, did cease; and their mourning was turned into joy, and their lamentations into praise and thanksgiving unto the Lord Jesus Christ, their Redeemer. And thus far were the scriptures fulfilled, which had been spoken by the prophets. And it was the more righteous part of the people who were saved, and it was they who received the prophets, and stoned them not: and it was they who had not shed the blood of the saints, who were spared; and they were spared; and were not sunk and buried in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire, neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapour of smoke and of darkness. And now whoso readeth, let him understand; he that hath the scriptures let him search them, and see and behold if all these deaths and destructions by fire, and by smoke, and by tempests, and by whirlwinds, and by the opening of the earth to receive them, and all these things are not unto the fulfilling of the prophecies of many of the holy prophets. Behold I say unto you, yea, many have testified of these things at the coming of Christ, and were slain because they testified of these things; yea the prophet Zenos did testify of these things, and also Zenock spake concerning these things, because they testified particularly concerning us, who are the remnant of their seed. Behold our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the

seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem? And it came to pass that in the ending of the thirty and fourth year, behold I will shew unto you that the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shown unto them, and great blessings poured out upon their heads, insomuch that soon after the ascension of Christ into heaven, he did truly manifest himself unto them, showing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings.

If any further proof of the truth of the Book of Mormon were wanting than the spirit of inspiration and truth which is breathed into the soul of every honest man as he reads the blessed volume, he might easily find it in the ruins of cities, towns, military roads, forts, fortifications, mounds, artificial caves, temples, statues, monuments, obelisks, hieroglyphics, sculptured altars, aqueducts, and an endless variety of articles of husbandry, cooking utensils, &c. &c. which are the product of some ancient race, who inhabited that land, and who had risen to a high state of refinement in the arts and sciences, as the relics of their labours prove—as they now lie scattered over a vast extent of North and South America, either on the surface, or buried beneath by the convulsions of nature, or the visitations of the Most High, as recorded in the fore-going extract; and which are frequently discovered and brought to light by antiquarian travellers.

### ANTIQUITIES OF AMERICA.

We learn from the *New York Express*, that Mr. Stephens, United States Charge to Guatemala, and Mr. Catherwood, of the *Panorama*, have met with most encouraging success at the outset of their researches for antiquities in Central America. At Quiragua they made the following discoveries :

"One statue 10 feet high, lying upon the ground. One ditto 10½ feet high, lying upon the ground, face looking toward the heavens. One ditto 26 feet high, inclining similar to the steeple or tower at Pisa. A monument 23 feet high, perpendicular, in the form of an obelisk, full of hieroglyphics, with a human statue cut upon its top, and has some figures in its hands. Another statue 9 feet high representing a woman. One other statue 19 feet high, representing on one side the figure of a woman, on the other a man, in good preservation. Another, the head of a giant, 6 feet in diameter. Two altars most elegantly sculptured. One obelisk, 12 feet in height. Four other monuments in distinct places, one of which is of a circular form, and upon a small eminence formed of stones, apparently brought from the river. In the centre between these four monuments, there is a huge round stone, which is wholly covered with hieroglyphics and inscriptions; beneath the stone are two heads covered nearly with vegetation, upon which the stone rests.

The above monuments are found about 3,000 feet from the river Montagua. The time of Messrs. Catherwood and Stephens being short, they were unable to make more discoveries in that place, but they are satisfied that these monuments, &c. can be

removed, and taken to the United States of America, which is their intention; while those of Palenque are so far in the interior, it would be impossible to remove them. We also learn that the human figures, and the ornaments which appear about them, are all similar to those of Palenque. In fact, this we consider only as a prelude to what we shall expect from these distinguished, persevering, and scientific travellers.

We learn these gentlemen will continue their journey, and after their visit to Palenque, will proceed to Mexico."

For further testimony and proof positive of the Book of Mormon, we copy the following

### TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record which is a record of the people of Nephi, and also of the Lamanites, their brethren; and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not by man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought, and laid before our eyes, that we beheld and saw the plates, and the engravings thereon: and we know that it is by the grace of God the Father, and our Lord Jesus Christ that we beheld, and bear

record that these things are true; and it is marvellous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgement seat of Christ, and shall dwell with him eternally in the heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,  
DAVID WHITMER,  
MARTIN HARRIS.

#### TIMES AND SEASONS.

We would gladly peruse a regular file of the above paper, which is published monthly by our brethren at Nauvoo, Illinois, (North America,) but from miscarriage, or some other cause, we seldom see it. The May number is before us containing an 'Extract of the History of the late Persecution,' 'Copy of a Letter from Elder J. Smith, Jun., and others, while in Prison in Missouri,' 'Destruction of Natchez,' and various other items, including Letters, &c., from the Elders concerning the progress of the work of the Lord, from which we gather the following brief synopsis:—

Elder J. Wood states, Nov. 18th, that a church of twelve members had been organized ten miles west of Burlington, Iowa Territory.

Elder Duncan M'Arthur writes from Bethel, Oxford County, Maine, March 25th, giving an account of his travels in several counties, before he left Vershire, in company with Elder

Sessions, on the 10th of September; and when he arrived at Bethel on the 19th found Elders York and Carter sick with fever and ague, to whom they administered, and baptized five in that place; afterwards visited New Hampshire, baptized some and organized a church. These Elders then visited Farmington, Portland, Saco, Buckston, Scarborough, Remond, and were together at Dixfield from the 14th to the 20th of January, when they separated, and visited Solon, Wilton, Strong, Philip, and other places, having many calls to preach, baptizing some and breaking the prejudice of others.

Elder Samuel Phelps writes from Kirtland, Ohio, March 9th, that the work of the Lord was going on in that section of country; that there was a Conference then in Session in the town of Nelson, where there is a branch of the church of 13 members.

"In the section of country where Elder Phelps is labouring, only a few years since, Brothers J. Smith, Jun., and Sidney Rigdon were dragged from their beds, in the dead hour of night, by a ruthless banditti, (in the town of Hiram,) and most unmercifully beaten, tarred and feathered, and left on the ground as dead. The mob had supposed this would put an end to the cause of truth, but on the contrary, it has spread far and wide, and they now begin to pant for the word of life (the gospel); and we hope the truth will continue to be proclaimed in their ears, until those who have been engaged in dragging innocent men from their peaceful abodes, and mutilating their flesh, &c., with intent to kill, will repent before God and "preach him whom they once persecuted."

Elder Zachariah Wilson was labouring from July to January in

Johnson County, Illinois, and the adjoining counties, organized a church on the Ohio River, of eighteen members; and one in Union County, of eight members.

The cause of truth is spreading in South Carolina, as it appears by a letter from Elder Lysander M. Davies, Newbery, March 30th.

Elder Landers was labouring in Henderson grove, Knox County, Illinois, about four weeks, held a Conference on the 14th of February, and organized a church of fourteen members, with great calls for preaching.

Elder George P. Dykes, in company with Brother Morse, visited nine counties passing from Millville to the grand chain on the Ohio River, and visited Union and Pope counties, organized a small church in Pope County, and returned to Nauvoo about the 10th of April; much enquiry after truth in those regions.

Elder Winchester has been labouring very successfully at Philadelphia, and also Elder Babbit, has been there a season, and we learn personally from Elder Winchester, that the church in Philadelphia number about two hundred, and that of New York about one hundred and fifty.

Elder H. Kellog writes in April, that Kirtland, Ohio, is reviving, more or less baptized every week. Many of the old inhabitants have been standing and looking on until they are convinced that the work is of God, and are willing to embrace it.

Elder Charles Thompson has raised up a church of about forty members, a little east of Buffalo, New York.

"There never has been a time in which the cause of truth has spread more rapidly than at the present. In almost every place where the Elders are labouring, they have good success; they are continually baptizing and

organizing new branches of the church; and it is one general complaint, they have more calls than they can possibly fill. More labourers! more labourers! we want help. The earth is in commotion, and God is beginning to manifest to the world, not only by his own voice from the heavens, but in the whirlwind, fire, tempest, and floods, that he is a God of revelation; and from the signs of the times, every true believer in the scriptures must acknowledge that the coming of the Lord is nigh at hand; watch, therefore, for ye know not what hour your Lord doth come."

We have recently seen letters from Mrs. Woodruff and Mrs. Young to their husbands in this country, the last of which was dated at Nauvoo, July 10th, stating that the families of the Elders in England were well, that it had not been as sickly in that region as it was the past year, and the church generally is in a very prosperous situation; which is our latest intelligence from that region.

### CAN I NOT BE SAVED WITHOUT BAPTISM?

Question.—Can you be saved with baptism?

Answer.—Yes, I may be saved if I am baptized; for Jesus Christ has said, that he that *believeth* and is baptized shall be saved.

Question.—But can you not be saved without believing?

Answer.—"Without faith it is impossible to please him;" therefore, if I do not please him, how can I expect to be saved by him?

Question.—True! but suppose it were possible for you to exercise faith in Jesus, and yet neglect to do the things which he and his apostles commanded; would he be



pleased with that neglect any more than with a want of faith?

Answer.—The commandments of Christ are a law to his children; and if I break his commandments, I break the law of God, and that would be sin, for "sin is the transgression of the law;"—and sin is the thing which God hates.

Question.—And is it reasonable to expect that you can be saved by displeasing God?

Answer.—I discover the force of your question, but I am determined to have the truth; and I know that Jesus says, "he that believeth and is baptized, shall be saved;" but does the scripture any where say, that he that is not baptized shall be lost?

Question.—Has God more than one method of saving sinners?

Answer.—I think not, for that would imply that He was changeable, and had respect to persons if he would save one on one condition, and another on other terms.

Question.—And did not Christ say to Nicodemus, that except a man be born of water, he cannot enter into the kingdom of God?

Answer.—Yes, but did he not mean spirit, when he said water?

Question.—Do you believe that the Bible is true?

Answer.—Most assuredly I do.

Question.—Then how can you suppose he meant spirit when he said water,—for he said "*of water and of the spirit*," putting the *water first*, and the *spirit after*; for if he meant spirit when he said water, he should have said *of water and of water*, which would make the Bible to tell a falsehood as it now stands, and you say you believe the Bible is true?

Answer.—Yes, I do,—and I perceive that there would be an inconsistency in the phrase *spirit and spirit*,

although I had always supposed that the *water* meant *spirit* in this place.

Question.—Do you not remember that Jesus was baptized of John in Jordan, in a river of water, and that to fulfil *all righteousness* as Christ himself said.

Answer.—Yes.

Question.—And that Peter who held the keys of the kingdom of heaven, commanded those who enquired on the day of pentecost, what they should do to be saved, to be baptized every one of them for the *remission* of their sins?

Answer.—O, yes!

Question.—And that Paul, who had a share in the same ministry, required the people to be buried with him (Christ) by baptism, for the answer of a good conscience, as Peter says; and what would be more likely to produce a good or peaceful conscience, than obedience to the requirements of the Saviour?

Answer.—True, we read thus, but I had supposed that baptism was done away now, and that sprinkling answered the same purpose.

Question.—If, in the days of the apostles, God required men to be buried in, or born of the water, and now will save them without that inconvenience, or by *sprinkling* simply, must he not have changed; and is he not a respecter of persons?

Answer.—To be honest, it does appear so; and I never can believe that God will change the plan of salvation, or respect any man's person; but how is it that Jesus said "these signs shall follow them that believe,—they shall speak with new tongues; cast out devils; heal the sick; take up serpents, &c." and we see none of these things in these days?

Question.—I hope you do not doubt the declaration of Christ, do you?

Answer.—Certainly not, I believe those signs did follow the apostles, just as the Scriptures state; but we see none of these things now.

Question.—Can it be possible that Christ designed the promise of these signs for his apostles, when he said "*them that believe*," addressing himself to his disciples, concerning those who should believe on their testimony, and be baptized by them? Or, was the promise to be confined to *that people only*, or *that age*, when Peter said concerning this matter, "this promise is unto you, and to *your children*, and to *all that are afar off*, even as many as the Lord our God shall call?"

Answer.—No, it cannot.

Question.—Then if you do not doubt the testimony of Jesus and his apostles, must you not conclude that these signs have ceased to follow the children of men, because faith has ceased from among men?

Answer.—These are new ideas to me, I will think of them more; but am I to believe that if men would exercise faith, and attend unto the ordinances of the gospel as in days of old, these signs would be made visible again on the earth, or would follow the believer as in days of old?

Question.—Will not the same cause produce the same effects in all ages?

Answer.—Without doubt it will.

Question.—Why then should not these signs follow those who believe, have faith in God, and keep his commandments, just as they did in the days of Christ?

Answer.—What! and receive the Holy Ghost too, by the laying on of hands?

Question.—If God has not changed, nor the ordinances of his house, nor the plan of salvation, how can you

hope to receive the Holy Ghost in any other way than they did in those days, when "on whomsoever they laid their hands they received the Holy Ghost?"

Answer.—But why have I not seen and believed these things before!

Question.—How shall they believe in him of whom they have not heard, and how shall they hear without a preacher; and how shall they preach except they be sent?

Answer.—I have heard a great many preachers before, but they never taught me such doctrine.

Question.—Do you not remember that Paul said that "the day of Christ should not come except there came a falling away first," a falling from the truth, and "men should be given unto fables?"

Answer.—Yes, and I begin to suspect it has been so, but do you really think that sins are forgiven when men are baptized?

Question.—Does not the scriptures say so? Did not Peter say, be baptized every one of you for the *remission* of your *sins*; and did not Ananias say to Saul, arise and be *baptized*, and *wash away thy sins*?

Answer.—Yes, the Bible says so; but it says also calling upon the name of the Lord: now I have been upon the penitent form, and called upon the name of the Lord, as Ananias commanded, and my sins are forgiven.

Question.—Can there be a transgression where there is no law? and you say you never had this law before, therefore you could not sin against it; but should you now reject it, how could you get clear of that sin? and where can you find any direction from scripture to erect penitent forms, or to make use of them?

Answer.—I see your propositions appear quite scriptural.

Question.—Inasmuch as you say you see, does not your sin remain?

Answer.—And may I be baptized for the remission of my sins?

Question.—Do you believe with all your heart, and are you willing to repent of all your sins and forsake them; determined in the strength of the Lord, to keep his commandments to the end? *Thou mayest.*

#### ELDER PATTEN'S LETTER.

*From the Elder's Journal of July, 1838, p. 39.*

*To the Saints scattered abroad:*

Dear Brethren,

Whereas, many have taken in hand to set forth the order of the kingdom of God on earth, and have testified of the grace of God, as given unto them, to publish unto you.

I also feel it my duty to write unto you, touching the grace of God given unto me, to youward; concerning the dispensation we have received; which is the greatest of all dispensations.—And has been spoken of by the mouth of all the holy prophets since the world began.

In this my communication to you, I design to notice some of these prophecies.

Now the apostle Paul says on this wise, "For I would not brethren, that you should be ignorant of this mystery, (lest you should be wise in your own conceit) that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written. There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob."

What is that he says! "For I would not have you ignorant," ignorant of what? why of this mystery, that blindness in part had happened unto Israel. And to what end? why,

that salvation might come unto the Gentiles.—See the 12th and 13th verses of this 11th chapter to the Romans.

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle to the Gentiles, I magnify mine office."

Now we are to understand the apostle as speaking of the return of Israel, when he said, "how much more their fulness in their return. "For I would not have you ignorant concerning this matter." that blindness will depart from them in the day that the fulness of the Gentiles is come in. And the reason is very obvious, because it is said, that out of Zion shall come the deliverer; and for what cause? why, that the word of God might be fulfilled. This deliverer might through the mercy of God, turn away ungodliness from Jacob.

This work evidently commences at the time God begins to take the darkness from the minds of Israel, for this will be the work of God by the deliverer, for he shall turn away ungodliness from the whole family of Jacob. "For this is my covenant with them, when I shall take away their sins."

Now then, we can see that this deliverer is a kind of harbinger or forerunner, that is, one that is sent to prepare the way for another. And this deliverer is such an one, for he comes to turn away ungodliness from Jacob. Consequently he must receive a dispensation and authority suitable to his calling, or he could not turn away ungodliness from Jacob, nor fulfil the scriptures.

But the words of the prophets must be fulfilled. And in order to do this, to this messenger must be given the

dispensation of the fulness of times, according to the prophets. For Paul says again, in speaking of the dispensation of the fulness of times; Ephesians 1: 9. "Having made known unto us the mystery of his will according to his good pleasure, which he has purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

And Isaiah says in the 11th chapter and 11th verse, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people."

Now, this is the time that the deliverer shall come out of Zion, and turn away ungodliness from the house of Israel. Now, the Lord has said that he would set his hand the second time, and we ask for what? but to recover the house of Jacob. From what have they fallen? most assuredly they had broken the covenant, that God had made with their fathers, and through their fathers with them.

For Paul says, Romans 11: 19, 20. "Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded but fear." Now it is evident, that the Jews did forsake the Lord, and by that means they broke the covenant. And now we see the need of the Lord's setting his hand the second time to gather his people, according to Ephesians 1: 10. "That the dispensation of the fulness of times" &c. Now I ask, what is a dispensation? I answer, it is power and authority to dispense the work of God, and to administer in all the ordinances thereof.

This is what we are to understand

by it, for no man ever had the Holy Ghost to deliver the gospel, or to prophecy of things to come, but had liberty to fulfil his mission; consequently, the argument is clear, for it proves itself; nevertheless, I will call on the scriptures to prove the assertion. Ephesians 3; 2. "If ye have heard of the dispensation of the grace of God, which is given me to you-ward. How that by revelation he made known unto me the mystery; as I wrote in a few words." And also Colossians 1: 25. "Wherefore I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God."

It is evident then, that the dispensation given to the apostle, came to him by revelation from God. Then by this we may understand in some degree the power by which he spake. And also the dispensation of the fulness of times.

Now, this at first thought would appear very small to some, who are not acquainted with the order of God from the beginning: but when we take into consideration the plan of God for the salvation of the world, we can readily see that plan carried out most faithfully in all its bearings.

See after the fall of Adam, the plan of salvation was made known to him of God himself; who in like manner, in the meridian of time revealed the same, in sending his only begotten son Jesus Christ: who also revealed the same to the apostles, and God raised him from the dead to perfect that plan. And the apostles were made special witnesses of that plan; and testified, "That in the dispensation of the fulness of times, God would gather together in one all things in Christ, whether they be things in heaven, or things on the earth."

Now the thing to be known is, what



the fulness of times means, or the extent and authority thereof. It means this, that the dispensation of the fulness of times is made up of all the dispensations that ever have been given since the world began until this time.

Unto Adam first was given a dispensation. It is well known that God spake to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given. For Jesus said, "As it was in the days of Noah, so shall it be at the coming of the Son of Man. And as the righteous were saved then, and the wicked destroyed, so it will be now.

And from Noah to Abraham; and from Abraham to Moses; and from Moses to Elias; and from Elias to John the Baptist; and from John to Jesus Christ; and from Jesus Christ to Peter, James and John. The apostles all having received in their time, a dispensation by revelation from God, to accomplish the great scheme of restitution, spoken of by all the holy prophets since the world began. The end of which is the dispensation of the fulness of times. In the which, all things shall be fulfilled, that has been spoken of since the earth was made.

Now, the question is, unto whom is this dispensation to be given! or by whom to be revealed? The answer is to the deliverer that was to come out of Zion, and given to him by the angel of God. Rev. 14: 6, 7. "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. And to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him for the hour of his judgment is come; worship him that made

heaven, and earth, and the sea, and the fountains of waters."

Now observe, this angel delivers the everlasting gospel to man on the earth, and that too when the hour of the judgments of God had come on the generation, in the which, the Lord should set his hand the second time, as stated above.

Now we have learned that this deliverer must be clothed with the power of all the other dispensations, or it could not be called the fulness of times.—For this is what it means, that all things shall be revealed, both in heaven and on earth. For the Lord said, there was nothing secret that should not be revealed, or hid that should not come abroad, and be proclaimed upon the house top. And this may, with propriety, be called the fulness of times.

The authority connected with the ordinances, renders the time very desirable to the man of God, and renders him happy, amidst all his trials and afflictions. To such an one, through the grace of God, we are indebted for this dispensation, as given by the angel of the Lord. But to what tribe of Israel was it to be delivered? we answer, to Ephraim, because to him were the greater blessings given. For the Lord said to his father Joseph: "A seer shall the Lord raise up of the fruit of thy loins, and he shall be a choice seer, unto the fruit of thy loins; yea, he truly said: Thus saith the Lord, a choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly; and unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with their fathers. And I will give unto him a

commandment that he shall do none other work, save the work which I shall command him; and I will make him great in mine eyes, for he shall do my work, and he shall be great like unto Moses; and out of weakness he shall be made strong, in that day when my work shall commence among all people, unto the restoring of the house of Israel, saith the Lord.

And thus prophesied Joseph—saying, Behold, that seer will the Lord bless, and they that seek to destroy him shall be confounded. Behold I am sure of the fulfilment of this promise, and his name shall be called after me; and it shall be after the name of his father; and he shall be like unto me, for the thing which the Lord shall bring forth by his hand by the power of the Father, shall bring my people unto salvation.

Thus prophesied Joseph—I am sure of this thing, even as I am sure of the promise of Moses. 2nd Book of Nephi, 2nd chapter.

And again, Jesus says, as recorded in the book of Mormon, 526 page, 2nd edition, 'Behold my servant shall deal prudently; he shall be exalted, and shall be esteemed, and be very high. As many as were astonished at thee, so shall he sprinkle many nations. Kings shall shut their mouths at him, for that which had been told them shall they see; and that which they had not heard shall they consider.'

Upon this servant is bestowed the keys of the dispensation of the fulness of times.—That from him, the priesthood of God, through our Lord Jesus Christ, might be given to many, and the order of this dispensation established on the earth. And to the church he has said by commandment, —(See book of Commandments, 46th section, 2nd paragraph.) "Wherefore,

meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you as he receiveth them, walking in all holiness, before me: for his word ye shall receive as from mine own mouth, in all patience and faith, for by doing these things the gates of hell shall not prevail against you.

Now my readers, you can see, in some degree, the grace given to this man of God to us-ward. That we by the great mercy of God, should receive from under his hand, the gospel of Jesus Christ, and having the promise of partaking of the fruit of the vine, on the earth with him, and with the holy prophets and patriarchs our fathers. For these holy men are angels now. And these are they, who make the fulness of times complete with us. And they who sin against this authority given to him—(the before-mentioned man of God)—sins not against him only, but against Moroni, who holds the keys of the stick of Ephraim. And also, with Elias, who holds the keys of bringing to pass the restitution of all things, or the restoration of all things. And also John, the son of Zecharias, which Zecharias Elias visited, and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias, which John I have sent unto you my servants Joseph Smith, Jun. and Oliver Cowdery, to ordain you to this first priesthood, even as Aaron, and also Elijah, who holds the keys of committing the power, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse.

And also Joseph, and Jacob, and Isaac, and Abraham your fathers, by whom the promises remain. And

also Michael, or Adam, the father of all, the prince of all, the Ancient of Days. And also Peter, and James, and John, whom I have sent unto you, by whom I have ordained you, and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last time, and for the fulness of times. In the which I will gather together in one all things, both which are in heaven, and which are on earth.

Therefore, brethren, beware concerning yourselves, that you sin not against the authority of this dispensation, nor think lightly of those whom God has counted worthy for so great a calling, and for whose sake he hath made them servants unto you, that you might be made the heirs of God, to inherit so great a blessing and be prepared for the grand assembly, and sit there with the ancient of days, even Adam, our father, who shall come to prepare you for the coming of Jesus Christ, our Lord; for the time is at hand, therefore, gather up your effects, and gather together upon the land which the Lord has appointed for your safety.

D. W. PATTEN.

"GRIEVE NOT THE HOLY SPIRIT."

PAUL.

The beloved disciple has written, that "God is love, and he that dwelleth in love dwelleth in God, and God in him. \* \* \* There is no fear in love: perfect love casteth out fear:" and every soul, who is in covenant with God, and keeping his commandments, feels this, and is ready to testify to this truth, that, as the love of

God increases, the love of the world, its riches, honours, and pleasures diminish, and its fear also: so that one principle of fear alone remains with the Saints when they have arrived at that degree of love which it is their privilege to possess, and that is, the fear of displeasing their heavenly Father, and of grieving his Holy Spirit.

When the spirit of prophecy, revelation, visions, tongues, interpretation, healing, &c., is made manifest among the brethren, and especially on the first reception of these gifts by an individual, or any particular branch of the Church, and the souls of the Saints are expanded by the spirit of these gifts, and their hearts almost ready to burst with gratitude for the blessings they enjoy, and they are anxiously desiring that all should become partakers of the same blessings which they possess: it is very easy for them to give way to their feelings in the extacy of their joy, and attempt to give some sign or token of the power of God to those around them; and they feel that it is the Spirit of God moving them thus to act, and if they *keep silence, they fear they grieve the Spirit.*

When Satan can no longer prevent the Saints from coming directly up to the line which God has marked out for them, he is ever ready to step behind, and push them beyond the mark, thus causing them to err in spirit; and in this situation they are liable to do those things which they themselves know are not according to the oracles of truth. He tries to persuade the honest in heart not to believe the Gospel, to refrain from repentance and baptism for the remission of sins, so that they may not receive the Holy Ghost by the laying on of hands, knowing that the office

of the Spirit is to expose his subtle devices, and guide those who possess it into all truth; and when he can prevent them no longer from obedience to those requirements of the Most High, he turns into a preacher of righteousness, and tries to persuade them that they cannot do enough for God. If any one has been healed by the power of faith, in the name of Jesus Christ, this counterfeit preacher will try to persuade them to publish it to every one they see, and tell what great things God has wrought; and they set themselves at work to do it with all possible speed for fear they should *grieve the Spirit*, forgetting that when Jesus healed the sick, he told them to *hold their peace* and tell no man.

When the spirit of prophecy rests upon the inexperienced Saints, the adversary would gladly prompt them to cry aloud, and declare all they know, and tell what judgments, &c., are coming on the nations or individuals; and, fearing lest they should *grieve the Spirit*, they cry aloud, and tell of the fire that is going to devour the city, or of a neighbour who is to be murdered, forgetting that the spirits of the prophets must be subject to the prophets,—not understanding that the spirit which prompted them to prophesy such things was seeking their destruction, by making them answerable to the laws of the land for the burning and the murder of which they had prophesied, when the same shall be fulfilled.

In no one thing, perhaps, are the Saints more afraid of *grieving the Spirit* than in keeping silence when the spirit of *tongues* is upon them, and especially when they have recently received this gift; and, as this gift is now becoming common in the church in

England; and, as the Saints, many times, are so fearful of grieving the Spirit by refraining from speaking, we would recommend them to give heed to the admonitions written by Paul concerning this matter, so that their understandings may become enlightened, and thus, acting in wisdom, they may be delivered from this fear.

1 Cor. 14 c. 14 v. "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful."

19 v. "I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue."

27 v. "If any man speak in an unknown tongue, let one interpret;"

28 v. "And if there be no interpreter, let him keep silence in the church; and let him speak unto himself, and unto God."

23 v. "If the church be come together, and all speak with tongues, will not the unlearned, or unbelievers say ye are mad." 27 v.

"Tongues are for a sign to them that believe not." True, but to whom is the sign; to those of their own tongue or nation, or of some other nation?

In the 21st v. of the same chapter the law is quoted; "with men of *other tongues* and *other lips* will I speak unto this people," by foreigners or

those of other languages; and this is the great and important use of tongues, that the Elders of Israel may preach the gospel to the nations of the earth, so that all men may hear in their own tongue or language of the wonderful works of God, as some few did on the day of Pentecost. But will all believe the sign?

Let the Lord answer, for he saith, in the same verse, "for all that, they will not hear me;" and this agrees with what Abraham told the rich man in torment, "If they believe not Moses and the prophets, neither will they be persuaded though



one rose from the dead;" and no one will suppose the speaking in tongues a greater miracle, or more likely to convince the unbeliever, than the resurrection of a dead man.

With these few hints, we counsel the Saints to strive earnestly for the best gifts—the gifts of charity, wisdom, and knowledge—and seek to edify and comfort each other in your own tongue generally; and if you speak at all in an unknown tongue, pray for the interpretation thereof, that all things may be done to edification; but never give out appointments for speaking in tongues, for the purpose of calling the people together; neither speak in tongues to an assembly who have come together for the purpose of hearing you thus speak; neither speak to *any one* for a sign, on any occasion, for this is not pleasing in the sight of heaven. But let the sign remain with those to whom it belongs—to yourselves alone before God, and to the nations of other languages; and by so doing, whatever may be your feelings, you will not quench the Spirit of the Lord, but the spirit of the Devil; and in this we will rejoice, and God will bless you.

#### LECTURES ON THEOLOGY.

*We purpose to present our readers with a brief Course of Lectures on the first principles of Theology, or the Doctrines of the Church of Jesus Christ of Latter-day Saints; and commence our quotation from the Book of Doctrines & Covenants, p. 5.*

##### SECTION 1.

##### LECTURE I.—ON FAITH.

1. Faith being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold

to the understanding the doctrine of Jesus Christ.

2. In presenting the subject of faith, we shall observe the following order:

3. First, Faith itself—what it is:

4. Secondly, The object on which it rests; and

5. Thirdly, The effects which flow from it.

6. Agreeably to this order we have first to show what faith is.

7. The author of the epistle to the Hebrews, in the 11th chapter of that epistle, and 1st verse, gives the following definition of the word faith:

8. "Now faith is the substance (assurance) of things hoped for, the evidence of things not seen."

9. From this we learn that faith is the assurance which men have of the existence of things which they have not seen; and the principle of action in all intelligent beings.

10. If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it, both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

11. Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves, what principle excited them to action, or what gave them energy and activity, in all their lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance which we had of the existence of things which we had not seen, as yet?—Was it not the hope which you had in consequence

of your belief in the existence of unseen things, which stimulated you to action and exertion, in order to obtain them? Are you not dependant on your faith, or belief, for the acquisition of all knowledge, wisdom, and intelligence? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them? Would you have ever sown, if you had not believed that you would reap? Would you have ever planted, if you had not believed that you would gather? Would you have ever asked, unless you had believed that you would receive? Would you have ever sought, unless you had believed that you would have found? Or would you have ever knocked, unless you had believed that it would have been opened unto you? In a word, is there any thing that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions, of every kind, dependant on your faith? Or may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings, are they not all by reason of your faith? Reflect, and ask yourselves, if these things are not so? Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves; and, if the moving cause in you, is it not in all other intelligent beings?

12. And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Saviour has said, and that truly, that he that *believeth* and is baptized shall be saved. Mark xvi. 16.

13. As we receive by faith all temporal blessings that we do receive, so we, in like manner, receive by faith

all spiritual blessings that we do receive. But faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the Epistle to the Hebrews, xi. 3.

14. Through faith we understand that the worlds were framed by the word of God: so that things which are seen were not made of things which do appear.

15. By this we understand that the principle of power, which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power, existing in the Deity, that all created things exist—so that all things in heaven, on earth, or under the earth, exist by reason of faith, as it existed in HIM.

16. Had it not been for the principle of faith, the worlds would never have been framed, neither would man have been formed of the dust—it is the principle by which Jehovah works, and through which he exercises power over all temporal, as well as eternal things. Take this principle or attribute (for it is an attribute) from the Deity, and he would cease to exist.

17. Who cannot see, that, if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? and that, if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavouring to teach to man.

18. The Saviour says, Matthew xvii. 19, 20, in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief: "For verily I say unto you," said he, "if ye have faith as a grain

of mustard-seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

19. Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith, as the principle of power. He says, page 563, "That it was the faith of Alma and Amulek which caused the walls of the prison to be rent, as recorded on the 264th page; that it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit and with fire, as seen on the 421st page, and that it was by faith that the mountain Zerin was removed, when the brother of Jared spake in the name of the Lord. See also 565th page.

20. In addition to this, we are told in Hebrews, xi. 32, 33, 34, 36, that Gideon, Barak, Sampson, Jephthah, David, Samuel, and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; and that women received their dead raised to life again, &c. &c.

21. Also, Joshua, in the sight of all Israel, bade the sun and moon to stand still, and it was done. Josh. x. 12.

22. We here understand, that the sacred writers say, that all these things were done by faith. It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order, by reason of the faith there was in HIM. So with man also. He spake by faith in the name of God, and the sun stood still, the

moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in them.

23. Had it not been for the faith which was in man, they might have spoken to the sun, the moon, the mountains, prisons, lions, the human heart, fire, armies, the sword, or to death in vain.

24. Faith, then, is the great governing principle which has power, dominion, and authority over all things: by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God. Without it, there is no power, and without power there could be no creation, nor existence.

## OF THEOLOGY.

QUESTION.—What is theology?

ANSWER.—It is that revealed science which treats of the being and attributes of God—his relations to us—the dispensations of his providence—his will with respect to our actions—and his purposes with respect to our end.—(*Buck's Theological Dictionary*, page 582.)

Q.—What is the first principle in this revealed science?

A.—Faith. (§ 1. ¶ 1.)

Q.—Why is faith the first principle in this revealed science?

A.—Because it is the foundation of all righteousness. Heb. xi. 6: Without faith it is impossible to please God. 1st John iii. 7: Little children, let no man deceive you; he that doeth righteousness is righteous, even as he [God] is righteous. (§ 1. ¶ 1.)

Q.—What arrangement should be followed in presenting the subject of faith?

A.—First should be shewn, what faith is. (§ 1. ¶ 3.)

Secondly, The object upon which it rests. (§ 1. ¶ 4) and

Thirdly, The effects which flow from it. (§ 1. ¶ 5.)

Q.—What is faith?

A.—It is the assurance of things hoped for; the evidence of things not seen. Heb. xi. 1. That is, it is the assurance we have of the existence of unseen things. And being the assurance which we have of the existence of unseen things, must be the principle of action in all intelligent beings. Heb. xi. 3: Through faith we understand the worlds were framed by the word of God. (§ 1. ¶ 8, 9.)

Q.—How do you prove that faith is the principle of action in all intelligent beings?

A.—First, By duly considering the operations of my own mind; and, secondly, by the direct declaration of Scripture. Heb. xi. 7. By faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith. Heb. xi. 8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. Heb. xi. 9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Heb. xi. 27. By faith Moses forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. (§ 1. ¶ 10, 11.)

Q.—Is not faith the principle of action in spiritual things as well as in temporal?

A.—It is.

Q.—How do you prove it?

A.—Heb. xi. 6. Without faith it is impossible to please God. Mark xvi. 6. He that believeth and is baptized shall be saved. Rom. iv. 16. Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to

that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. (§ 1. ¶ 12, 13.)

Q.—Is faith any thing else beside the principle of action?

A.—It is.

Q.—What is it?

A.—It is the principle of power also. (§ 1. ¶ 13.)

Q.—How do you prove it?

A.—First, It is the principle of power in the Deity, as well as in man. Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (§ 1. ¶ 14, 15, 16.)

Secondly, It is the principle of power in man also. Book of Mormon, page 264: Alma and Amulek are delivered from prison. Ditto, page 421: Nephi and Lehi, with the Lamanites, are immersed with the Spirit. Ditto, page 565: The mountain Zerin, by the faith of the brother of Jared, is removed. Josh. x. 12: Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said, in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon. Josh. x. 13: And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the Book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. Mat. xvii. 19: Then came the disciples to Jesus apart, and said, Why could not we cast him out? Mat. xvii. 20: And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Heb. xi. 32: And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of



Sampson, and of Jephthah, of David also, and Samuel, and of the prophets. Heb. xi. 33: Who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Heb. xi. 34: Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Heb. xi. 35: Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. (§ 1. ¶ 16, 17, 18, 19, 20, 21, 22.)

Q.—How would you define faith in its most unlimited sense?

A.—It is the first great governing principle, which has power, dominion, and authority over all things. (§ 1. ¶ 24.)

Q.—How do you convey to the understanding more clearly, that faith is the first great governing principle, which has power, dominion, and authority over all things?

A.—By it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God; and without it there is no power; and without power there could be no creation, nor existence. (§ 1. ¶ 24.)

#### A DREAM.

There was much opposition, and only about a dozen Saints in the place. One evening, when I had done preaching, a minister of the gospel, (professedly so) with one or two others, followed me to the house of a friend, for the purpose, as they said, of "learning something more of the matter." What saints there were, gathered round to listen; and as the minister and his associates were very talkative, and would seldom give me an opportunity to answer their many questions, the Saints became impatient, and abruptly broke in upon them, and thus took what little oppor-

tunity I might have had for replies unto themselves. As it grew late, and I discovered that those who had come to learn, were more given to teaching than learning, I begged to be excused, and, retiring to rest, I fell asleep, and dreamed that I was rowing and guiding a boat across a large body of water, with no other oar or helm than a walking stick. There were twelve or fifteen passengers with me in the boat, who kept continually moving from side to side and were many times near causing the boat to upset. I talked to them, and tried to persuade them to sit still, and keep a balance on the boat, so that it might not ship water, as that was all they could do, having no oars with which they might help me to row the boat. Many times the top of the boat was about even with the surface of the water, which made it very difficult for one to manage, to keep the boat erect, without moving forward, but after much persuasion, (though the passengers seemed not be aware of the danger they were in) they were more quiet, and I succeeded in bringing them all safe ashore, with the aid of my little stick.

When I awoke, I related my dream to a brother and sister present, and one said, "I think I can interpret that dream;" "I think I can too" said the other; "as you was conversing with those gentlemen last evening, we took the conversation away from you: we thought they were crowding upon you; and we wanted to help you: and that was the rocking of the boat by the moving from side to side of the passengers; and I now see if we had been still, and kept a balance on the boat, you might have brought the boat to shore much easier, as we had no paddles to help you with: I shall remem-

ber the rocking boat next time, and be still." "Yes," said the other present, "that is the interpretation, is it not?" "Interpretations belong unto the Lord," said I.—The saints in the neighbourhood came in one by one, in the course of the day; and to oblige them, I was compelled to repeat the dream as many times as there were saints, and each one gave the same interpretation, though unknown to each other, saying, I will remember the *rocking of the boat next time, and be still*;" which has prevented the necessity of my inquiry of the Lord for an interpretation even to this day. Those that have ears to hear, let them hear what the *Spirit saith unto the Saints*.

#### SIGNS OF THE TIMES.

**TREMENDOUS STORM—DESTRUCTION OF PROPERTY, AND LOSS OF LIFE!**—We have been favoured with the perusal of a letter written at Shrewsbury, York county, Pennsylvania, on the evening of the 8th instant, to a gentleman of this city, from which we learn that a most tremendous storm occurred there on that evening, causing a great destruction of property, personal injury, and loss of life. It commenced about half-past eight o'clock, with rain and a high wind, blowing with the force of a hurricane from the southwest. In a few minutes the whole town was thrown into confusion and uproar, and horror and consternation took possession of every breast. Nearly every house in the place was submerged, and a number entirely destroyed. The roofs of many of the houses were blown off, and the street presented a most deplorable scene of ruin. On the main street the houses were unroofed. The Methodist meeting-house has been destroyed. In

one of the back streets, a dwelling house was entirely thrown down, burying two families under the ruins—those of Mr. B. Grevel and of Mr. Nellon. Mrs. Grevel was killed, Mr. G. dangerously hurt and several of his children so severely injured that it was not expected that they could survive. All the buildings on an alley, with the exception of two, to the extent of two squares, have been prostrated. The barn and stable of the writer of the letter, Isaac Collins, Esq. were blown down and scattered about the lot; his carriage was broken in pieces, and his colleague, name not given, had a horse killed. The account is but partial, as at the time, and under the circumstances, it was impossible for Mr. C. to ascertain the full extent and all the particulars of the devastation, which the next morning would reveal. Even while he was yet writing, he could hear the groans and shrieks of his neighbours, mingled with the roar of the elements that were sweeping their property to destruction, and putting their lives in peril. This visitation, which, had it come in the daytime, would have been sufficiently disastrous, must have been eminently horrible and heart-rending, occurring as it did in the night, the darkness increasing the confusion and rendering the preservation of person and property the more difficult. It is to be feared that the full revelation of the morning will show a great addition to the amount of damage given above. —*Baltimore Star.*

**FLOOD IN THE RIBBLE.**—We learn from the *Blackburn Standard*, of the 19th instant, that the bridge over the Ribble, (though not at Walton) was destroyed by the flood on the Monday night previous. The body of water which flowed down the channel was immense. So large a

flood is not within the memory of man; and the damage is proportionably great. We have heard of cattle and large trees in considerable numbers, being washed down the stream, and the destruction of crops on the river's banks, but have not learned the details. The greatest injury which we have learned, is the carrying away of Brockholes Bridge, on the Blackburn and Preston new Turnpike Road. The bridge was of wooden structure, and it was taken away about 3 o'clock on Tuesday Morning, at which time the river was at its highest point; it rose upwards of a foot above the path over the bridge,—and the long level on the Blackburn side, was covered nearly half-a-mile, and three of the arches on the Blackburn side, and all the wood work were carried off by the current. Some of it has taken a voyage to sea, and other parts are entangled in the fences and ditches. Three of the buoys have made their way to Cuerdale Hall, and we understand have been floated into the farm-yard there, having passed through several gateways in their course.

We learn by the papers that there were two large fires in London, on the 27 ult. and much damage done.

#### NEWS FROM THE ELDERS.

Elders Kimball, Woodruff, and Smith write from "No. 19, King-street, Borough, London, August 20th; We held a Camp Meeting at the Leigh, Gloucestershire, on the 16th, which was the last meeting we held with the Saints in that region. We had a good time with the Saints at the Leigh, baptized fifteen, and ordained one Elder, and two Priests. The two Priests came twelve miles to hear; we baptized them the first sermon, and confirmed and ordained them at

the same time, and sent them to preach the gospel. We parted with the Saints on the 17th, went to Cheltenham, five miles, and spent the night. There are two or three Saints in that place, which we baptized. On the 18th we took coach and rode forty miles through a level farming country, something like the Illinois prairies; we then took the railroad, and travelled seventy miles, landing about four o'clock at the London depot; from thence we took coach and rode a few miles into the city, and after walking over London-bridge, called at this place, where we were kindly received by Mrs. Allgood, who gave us such refreshment as we needed, and directed us to lodgings in the neighbourhood. We are well, in good spirits, and are going to see the people in different parts, and see what we can do in this small world, for London looks like a world. Give us your prayers, and direct your letters as above.

Elder B. Winchester with his wife, (who is on a visit to her friends) arrived in Manchester on the 11th inst., from New York, and has proceeded on his way to Staffordshire.

Elder Curtiss arrived in Liverpool from New York a few days before Elder Winchester, and proceeded from thence to Ireland.

By letter recently received from Mrs. Kingston, Dymock, we learn that the work is prospering as usual in Herefordshire, and the region round about; and also at Garway, and that Elder D. Wilding has gone to that place.

Elder Samuel Heath stated to us verbally, on the 25th instant, that the Church in Macclesfield numbered more than 40, and that baptisms were then very frequent.

From observation and verbal report, we conclude that the work is